

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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BUCHANAN'S PHILOSOPHY.

PART II.

FURTHER EXAMINATION

BY FRANKLIN D. GREEN.

How different from the picture giving at the close of our last, is that of the Thought-king of the normal development. He sits throned in the midst of his loving subjects and loyal ministers. Possessing his sceptre with an ever finer balance, he continually becomes more just, and noble and excellent in his decisions. Through the open avenues of feeling, affection and impression, he not only becomes cognizant of facts, but he is warmed and strengthened with the influence of beauty and power. Let us, then, see what he can do for us, by taking a brief and rapid survey of what he has done. In the morning of time, and the infancy of the race, man appears a naked savage, living in holes of the earth, and feeding on the meagre fruits of the soil, and the bark of trees. At first, he would seem to be controlled entirely by his necessities; but the knowing and acting faculties being continually excited, awaken ingenuity; discovery and invention follow in the train; and new resources are continually developed. Relieved thus of his more pressing wants, he begins to be affected by the refining sense of beauty; and under its influence he rises, by continually ascending gradations, in the plane of being. Necessity suggests contentment, contentment symmetry and elegance. Thus he is ever led to expand, and perfect, and beautify and adorn. In all these processes, the sensitive faculty, imagination, underlies it as a power, always taking the lead; for pure Reason, let it here be observed, never discovers any thing. It is his function to act upon known conditions; therefore, it can never transcend them, and invade the unknown. Thus tribes become nations, where the peculiar genius, character and power of the people may be more successfully invoked, developed, and civilized. Every passing Age bequeaths its treasures to the next, and the race continually advances. The perceptive and executive powers are strengthened; the conception of life and its duties becomes more exalted, and the whole civilization more refined and excellent. Step by step the mechanical and fine arts are introduced. Thus the world continually attains a higher and purer condition, and feeling more intensely the excellence of Use and the greatness of the dignity of Beauty.

It is to be supposed that the Reason has been latent all this while. It is true that a work of pure philosophy may not have been written, or there may not have been any special manifestation of "pure mentality." But the Reason has not been idle. It has been an appropriating, nutritive, and during the ages of its ministry, and thereby growing large and strong. And now that it is full grown, let us see what it will do—not as acting apart, but co-operating with all its forces. It develops the latent, and thence establishes theories, which are the external laws of science; discovers and analyzes both the mechanical and mathematical powers; it unifies worlds in atoms; it connects atoms into worlds; it bounds universes; it unifies and balances systems; it defines the path of the planet; it tracks the comet through the unexplored regions of space; it measures the distance of the stars; it follows their vapor with a force true enough to the laws of animal power; it takes the lightning by the hand, and makes it run of errands on the gleaming surface of a wire. It introduces and perfects all art, all science, all philosophy; it even, the state of the earth; it unifies the spheres of the heavens.

Could all this have been done by a pure mentality, without a proper balance of perception and action, without the proper co-operative and executive influences and conditions? Yet every thing here enumerated, and every thing allied to it, is shown under the banner of our most pugnacious ruler, as we shall presently see.

Having examined the attributes and functions of the pure mentality, and ascertained that it can do nothing, know nothing, do nothing; we come to the question of the propriety of reducing the whole human being to this, or even of diminishing in any considerable degree the lower intellectual forces. Without at all questioning its supremacy, we would not have a comparison of other powers, lest it be found as in the present case, in the condition of a head without members, or a king without a kingdom. I beg pardon of the writer's republicanism for having again established my rhetoric with a figure of royalty.

Is there not evidence in all this, as well as in nature and common sense, that it never could have been designed for us to cultivate any faculty or any class of faculties, to the exclusion, or even neglect of others. The only true development must be harmonious; it must have a just and inflexible regard to the capacity and power of the whole being. It should also take cognizance of the special bent of the individual character. The great

question, then, for parents, teachers and statesmen is, what will tend best to balance and harmonize the elements of mentality? What will most successfully aid us, in calling forth the latent power, and at the same time check the redundant? Here is a very simple sentence, which will answer this and some other questions, too, about which a great deal of logic, and rhetoric, and philosophy, have been wasted. CONSERVE NATURE—she is the great harmonizer. Learn, then, to understand and respect her will and her laws by having respect to the original determination of character in the child. As every man has a mission in life, so also he has a particular genius for the work he is sent into the world to do, so that he can do it, if not better than all other men, at least better than any other kind of work. Watch the development and determination of this power, and, by all possible means, aid and protect it. This central idea—this particular genius of the man—would be a nucleus around which all the other faculties would group themselves naturally, and develop themselves spontaneously. It might be shown how the State, by establishing great public schools, to be governed by the laws of a free and natural development, would foster within itself all those great germs of power and good, which will not only tend to elevate the individual and the society, but to confer the highest honor and dignity on the people at large—to exalt and glorify nations. But this is not the time or place for such a dissertation.

The physical, not less than the intellectual and moral powers, should be carefully trained and educated; that is, all the vital apparatus, and the organism generally, should be developed by exercise, and, as far as possible, maintained in strong and healthy conditions. This is the very ground-work and basis of all education. Every faculty is good; and hence the truest idea of development must not only recognize the limits of each, but always act with a just regard to the power, and proportion, and determination of the whole. Only in this way can a human being be the most successfully and happily developed or educated. I deny, then, that intellectual power developed by an active life, is not an indication of moral worth, as much as any other intellectual power, or that while "the intellect of the hunter, the warrior, the traveler, the merchant, or the politician, may be as intensely active and thoroughly cultivated as that of the student," "their intellectual power is not a guarantee of their moral worth," and also that "their intellect," necessarily, "co-operates as readily with the bad passions as with the higher sentiments;" while at the same time it can be shown that the most remarkable instance of a student in the sciences of a pure mentality, which the world has ever produced—also, presents the most remarkable instance of that debasing union of the higher faculties with the lower, which has just been referred to. Francis Bacon, Viscount of St. Albans, and author of the "Novum Organon," in his degrading meanness, lies ingratitude and base desertion of his best friend and patron, furnishes a melancholy illustration of the fact, that the highest and most transcendent power may be associated with the lowest and the meanest. Essex, who had been not only a dear friend, but a noble benefactor, from whom Bacon, when he was himself out of the range of preferment, had secured a considerable estate; yet, on his trial, Bacon appeared against him, and afterwards wrote a pamphlet to blast his memory. There is many a hunter, trader, and even warrior, I ween, who would not have been guilty of this. It is true that there are certain employments, or conditions, which seem more favorable to a high integrity than others; but I like not the idea of branding any class or classes of men. The human being is not a dead substance, to be acted upon unresistingly by surrounding agencies; but he is invested with a positive power, to neutralize, to modify and control; so that often in the most unfavorable conditions, the noblest specimens of humanity are found.

But we now arrive at the conclusions to which our author is led or imagines himself to be led by his own philosophy; and here I may add, that he, for one, appears quite untrammelled by his observing faculties, and does something towards furnishing an illustration of his own pure mentality, in showing the utility and feasibility of reasoning upon nothing.

But to return. "It is a very common opinion," says our author, "that purely intellectual cultivation has an ennobling moral influence, without reference to the distinction just observed, (that is the cultivation of pure mentality)." But while philosophical studies and all investigations which involve a necessity of reasoning or thinking profoundly, are eminently conducive to moral growth, (as wisdom and goodness are nearly allied,) there is no such tendency in that intellectual activity which belongs to the professions of business and travel, nor in the cultivation of the descriptive physical sciences, natural history, conchology, botany, zoology, anatomy, chemistry, natural philosophy, astronomy, mathematics, and the various arts, except in proportion as they exercise the reasoning faculties. On the contrary there is a decided tendency in such studies, (with the exception just mentioned,) to diminish the moral elevation of the character, and like business pursuits, to strengthen the preponderance of the animal faculties, and so weaken the more exalted and magnanimous sentiments.

That there should always be just relations maintained between the higher and lower faculties—between fact and principle, observation and reason, thought and action—no one will, for a moment, think of denying. But when we are gravely told that the abstract reason should be cultivated almost, if not quite exclusively, and that every

faculty through which we could observe, know, or do any thing, is bad or dangerous, we are struck dumb with astonishment, and think that the writer could not have been well aware of the import of his own words.

Again: "Such studies are not at all at war with the spirit of despotism, or of luxury, nor even with the spirit of manumission, so far as the latter depends upon the selfishness of the basilar organs. The engineer or architect, the mathematician, astronomer, mechanic, sculptor, painter or naturalist, may be as much at home in a despotism as the most Utopian republic; and it has generally been the object of enlightened monarchies to encourage those votaries of science, because of their consciousness that such studies and pursuits were not apt to render men less fit for the associations of despotism."

This is not only false, but it is libellous. The only thing that can possibly be said in its favor, is, that it is so absurd that its evil tendencies are particularly neutralized; and were it not for the fact that a considerable portion of the world seem to have a kind of natural taste for absurdity, and another very large portion depend on other people to do their thinking, there would be no need of a reply. This is certainly very remarkable, to say the least, that after so many ages of civilization, it comes suddenly to be discovered that the exercise of faculties, by which we attained it, should be checked, because they have a disposition to consort with the lower faculties. What does this mean? Does the writer intend to say that we should brand these men (who in fact compose almost the entire community) with disgrace, and then meanly avail ourselves of their services, which we cannot do without, or that we should cease to develop and exercise the observing, knowing and acting powers, and return to a state worse than that from which we have emerged? The thought is so utterly insane, that it seems to require no answer.

Let us try this assertion, not by any abstract process of reasoning, but by throwing it into a direct collision with facts. The whole world teems with contradiction. All that man ever was, or is, or may become, confutes this absurd proposition. Look at the single impulse which has been given to the world in the art of Printing. What has it done for us? Will any one set himself down to a cool estimation of benefits, moral and spiritual, as well as intellectual and material, which we have received from this source, which is the most valuable bequest of ages. This must be conceded by all who are in favor of a common-school system of education, or indeed, a general education at all; for the masses cannot be educated without books. Yet the successive originators of this noble art, who developed it, point by point, through the labors and struggles of centuries, were not students—not philosophers, who set up a theory of reasoning upon nothing; and then went mad in the vacuum they had introduced, but they were, as far as we know any thing of them, practical mechanics, hard-working men, who had to deal with gross material substances, metals and dyestuffs. Will it be believed, or questioned for one moment, that those inventors who have bequeathed to the world its richest blessing, were themselves debased, or injured, either by their labor or their peculiar studies; or that a culture and practice of the mechanical arts generally could have any such effect, as they may absorb too much time, and thus preclude the equal development of the other powers. Is it not ungrateful to our truest benefactors, to couple the idea of degradation with their useful and necessary labors? This cannot be either right or true; for if it were, how could the world advance in civilization precisely in the same ratio in which it advances the arts and sciences.

I believe it will hold true every where, and that almost without exception, that a cultivation of the exact sciences is favorable to morality and virtue. That they have a liberalizing influence is also true; and for this very reason it may be, that men of the classes named, are not only encouraged by monarchies, but are really better fitted than most other men to live in them; yet not because they do not, or cannot comprehend a generous idea of freedom, but because they have risen out of the trammels of parties, townships, and local names and usages into the higher and larger liberty, which recognizes, first and chiefly, manhood and brotherhood in all the conditions of men. There is a very good reason why the liberal sciences, and especially the fine arts, should be more encouraged in a monarchy than in a republic; for as the power, learning and taste are more or less centralized in the royal family and court, there would necessarily be a more direct approach and connection between the parties than could be in republics, where the wealth, power, learning, and refinement are diffused among the people. Artists and scientific men would, therefore, consort well in monarchies, not because they have any thing to do, either one way or another with the specific mode of government, but because a king, with but one will, is decidedly a better and more accessible patron than a congress, with a hundred, or a people with a million. Let good come to the world, and let us accept it gratefully, whoever are its ministers. Kings have their mission in life as well as other men; and this is part of it, that they should, by the superior centralization of wealth, power and taste, patronize and encourage learning and art, and thus prepare men for the higher and universal civilization, toward which the whole power and determination of the race are now evidently tending.

But there must have been a wonderful degree of abstraction in the writer, whether caused by a "pure mentality" or not, which prevented him from seeing some of the most remarkable circum-

stances in the history of the present, as well as in that of the past. A few facts of this kind will suffice to show that the teachings of liberal learning is not towards despotism. Among the "Martyrs of Freedom in Germany," we find the names of Reichenbach, the most distinguished chemist of the age, and Nees Von Eesenbach, a very distinguished botanist. Avago, who is the greatest astronomer of the times, was a member of the National Assembly of the French, and a distinguished leader in the ranks of Freedom. When Louis Napoleon usurped the throne, Avago refused to take the oath of allegiance. But as the new Emperor was ashamed, or unwilling to banish so great a man, he was permitted to remain without any such concessions. Here we see the character, not only maintaining its place, but preserving its power and influence under the most remarkable circumstances. Has Napoleon, by this act, retarded the progress of true Liberalism in France? Let the experience and common sense of the civilized world answer.

Madame Roland, who was in many respects one of the most remarkable and exalted of women, was an ardent botanist; and she retained her peculiar taste amid the sufferings and horrors of the Bastille. She, with her husband, also a fine scholar and naturalist, became attached to the party of Girondists, and with him she suffered a long imprisonment, and perished on the scaffold with a true heroism which has never been exceeded. Great and magnanimous in every condition, it was she who uttered this noble sentiment when she found herself reduced from a state of ease and elegance to a most poor and miserable one: "I stole my heart against adversity, and atoned myself on fate by deserting the happiness it did not bestow."

But, again, our author says: "The cultivation of the fine arts, which is so freely eulogized as one of the most necessary influences for the improvement of a people, is, in fact, generally promotive of a refined and luxurious selfishness, which has neither manhood, generosity nor philanthropy." This is directly untrue, both in theory and fact. All human history teems with evidence to the contrary; and the assertion itself, not only shows a very low appreciation of the true influence of Art, but a small acquaintance with these great facts of human life which make the significance of history. In the development of the Race, the Fine Arts and Natural Sciences, always precede Philosophy; and that this procedure is essential, we see in the fact that wherever the way has not been thus prepared, barbarism is permanently fixed, and philosophy, which is the highest crown of civilization, is never attained.

It is true that there is often a tendency to luxury, where there is also maintained a high degree of cultivation of the powers we are discussing; yet this is not a quality inherent in the character of Art itself—for all true Art is chaste and severe—but simply a collateral fact. The same wealth which can adorn its halls with fine pictures and statues, can also contribute to the pleasure of the senses, by pampering the lower propensities of their animal gratification. We are told, not that there were large sums paid for Works of Art in the decline of Rome, but that the slave that could cook the best dinner, brought invariably the highest price. This is significant. The themes of the Stoics, the disputes of the Sophists, although they doubtless contributed their due proportion to the impulses of civilization, are more a dead letter to us; but the forms which animate the breathing marble and the glowing canvas, the great thoughts which are personified in the Epic, or the Dream, embodied in the highest strains of Music, or petrified in the material harmony of Architecture, cannot die. They live, and speak to us forever.

Behold, amid all the prostration of the Roman Empire, and from the wreck of ages far behind, there comes out a simple vase from the ruins of Etruria, inscribed with the indelible lineaments of beauty. It is all that is left; for the very Goths, in the common destruction, could not lay sacrilegious hands upon that high perfection of beauty, which even the savage feels to be divine. In the abundant material and means of the present, it is multiplied by innumerable copies, and carried into a thousand homes, to influence not only this, but all future ages, by assisting not only to preserve the first elements and attributes of civilization, but to carry them forward to a higher excellence. We know by this, if there were any want of evidence, that all true Art is not only immortalizing, but immortal.

Does our author suppose that the influence of Art itself, is really bad, or only that the culture of it is demoralizing? One of these conditions, however, involves a necessity of the other. Did the genius of Apollodorus, or Homer, or Parrhasius, or Xenix, or Apelles, contribute to the dissolution of Athens? or did that of Livy or Virgil hasten the fall of Rome? On the contrary, look at the direct influence of Cicero and Demosthenes, of Milton and Bunyan; for all those were not only artists, but "politicians;" yet their struggles and sufferings in behalf of Freedom—in their devotion to the common good—were immortal as their works. Lamar-tine, the man of Letters, and a leader of the French Liberals, contradicts this assertion by all his public actions; while Victor Hugo, another distinguished man, is now in banishment for his daring efforts in behalf of freedom—for his scathing denunciations of the rampant despotism.

Listen to him, the orator, statesman and poet, who has carried nations, and borne away the heart of the civilized world on the burning tide of his mighty eloquence. Let the slanderous thought be silenced by the indignant voice of Kossuth, the prophet and minister of Freedom; for he, though

an artist, is probably the most complete impersonation of pure liberty, as a principle, at present existing in the world. And in this connection let us not forget the noted Pellico, who came to us as an exile, after having suffered incredible hardships for twelve years in an Austrian State prison, for the crime of attempting to establish schools in his native Italy. He was a painter, and a few years since was pursuing his vocation in New York, where he may, perhaps, still be.

But surely there is no need of multiplying examples to prove this. It is a great and generally accepted truth, that the mind grows into a likeness of its most intimate companionships. Thus the continual contemplation of what is beautiful perfect, must exert a power to refine, and exalt, and ennoble the character; and this refers especially to the Artist and Naturalist. True beauty is divine, and we cannot seek, and love, and bring it home to us, without partaking of its character; for we naturally grow into the likeness of what we love.

Our author certainly recommends a very remarkable policy to be applied to the development or education of the human mind. If we may believe his own words (and this is not only difficult, but is rather hard to think he himself believed them,) he would not if he could, have any such men among us as Euclid, Michael Angelo, Phidias, Arkwright, Raphael, Slater, Newton, Franklin, Hiram Power, or Fulton. He would, at least, regard them with great suspicion, as not having been developed under the influence of his "pure mentality," though he could not, perhaps, perceive the tendency of their whole impetus and power to run directly into and destroy it. He would not even encourage the humblest craft. He would not have a man among us who could drive a nail, or stitch a coat or shoe, because forsooth, the practice of their crafts would lead to immorality.

This construction is inevitable; for how can these numerous classes of men rightfully be called upon not only to imitate, but to demoralize themselves for the good of the State. The question certainly involves an absurdity; but it is one which the author's position makes inevitable, since what is bad for the individual cannot be good for the State. Still it must be confessed that he would have us avail ourselves of those degrading services in a way that it is not generous; for no one will pretend that we should give up, for this reason, the cultivation either of the arts or sciences.

But let us now inquire, seriously, what would be the inevitable effect of such a philosophy, and it could be carried out in practice. All active occupations, all art, all science, except the purely metaphysical and moral sciences, would be to cut off at once. It would check all discovery, restrain all invention, discourage all education, and arrest all progress. It would paralyze the arm of the artisan, and crush the soul of art. It would close the heart against the love of beauty, and the mind against the teachings of Nature. It would root out and destroy all that is good, and beautiful, and necessary to life—all that supports, refines, exalts, adorns. It would dwarf and disturb the human type, and convert the human being into a monster, and finally it would return man to his cave, and supper of raw roots, a naked and helpless savage.

THE POOR HAVE THE GOSPEL PREACHED UNTO THEM.

He who is the reputed author of these words went out into the highways and into the hedges, and bore to the ears of mankind "glad tidings of great joy." He went out free as the air whose gentle breezes fanned his brow and wafted to his hearers the holy words that fell from his lips, accountable not to any sect, not to any council, but to the Spirit of God that dwelt with him. He labored for humanity; and it is not a strange thing that so extraordinary a character should be reported to us as that of a "God." For, to the money-getting, close-calculating people of earth, he displayed that love that works for man's elevation without a thought of earthly reward.

With a calm trust in his Father and our Father, a firm reliance on his God and our God, Jesus, our brother, went out into the world truly a savior of mankind. O, for another Christ! for another angel enshrined in human form! another man who will not bow to the adulations of flatteries, or shrink from the cross of wood and iron, or that more painful crucifixion which Public Opinion inflicts.

And such we must have; ay, many such, ere earth's children sigh no more in sadness; ere they sing aloud with joy, proclaiming their redemption.

And where shall we find such? Who are to be the blessing and the blest of a world clothed in the sombre habiliments of Error? To what point shall the searching eye turn, and not in vain to see the advent of truth's messengers—the rising of those Spirits, who, overflowing with angel-love, will impart, without money and without price, to the famishing fold of man?

Our thoughts naturally turn to the ranks of those who are denominated "Spiritualists." Knowing in our souls the priceless blessings which such enjoy, and knowing also that they have been bestowed upon them freely from the boundless storehouse of heaven's courts, we have looked to them for those who are willing to labor in the service of God and all good Spirits, for the salvation of mankind. And with the hope,—yes, hope bright as the dawn of angel-faith, in our own souls, that freely as they had received, so would they freely give.

And what have we seen? Have we seen men, thus blessed, spring forth to the harvest all white with ripened wheat? Have we seen laborers hastening to gather into Truth's garner immortal souls

—gems of humanity—to sparkle with unfading audience through Eternity's ever-enduring morn?—We should expect this. As we turn our eyes from within—turn their glance away from our own firesides and our happy homes,—and behold how much sorrow, how much neglect, how much ignorance, presses down this world of ours, that might be beautiful, and so crowned with joy, basking with extatic bliss in the smile of God,—we cast forth our arms, and with earnest voice beseech those who have light, to bear it forth—those who have the bread of life, to dispense it with liberal hand, and those who partake of the things of God, who feed on angel's food, to go out into the world and strive to elevate, to cheer, to bless struggling humanity.

Alas for humanity! how few are the beacon-lights displayed on the shore where its bark is being tossed by a thousand variable winds and waves! "The laborer is worthy of his hire." It is not to be expected that man can go forth armed without armor, or that he can be fed and clothed without food and clothing. But it is expected that they who are indeed the blessed recipients of angel-gifts will not withhold from a famishing world that Spiritual food which it so much needs, unless a superabundant supply of dollars and dimes be forthcoming.

If it be true that there are those who have that which will bless the world, and if it be also true that the presence of holy beings from another state of existence has purified their souls and made them more angelic—more like God—then it is not asking too much, it is not unreasonable, to expect that they will in some measure, at least, deny themselves personal indulgence in earthly luxuries, that they may be the means of imparting to earth's longing, waiting children, a portion of that truth which enlightens their own souls.

Throughout the entire country there is a loud call for a knowledge of these things. Many voices are saying with an earnestness seldom manifested, "Come over and help us." There is not a city, or town, or village, that will not furnish a large audience to any competent expositor of the facts and philosophy of Spiritualism. In every family the subject is talked of. In the pulpit, in the counting-room and on 'change; in the work-shop and in the street; in car, steamboat and coach; at the marriage feast, at the funeral gathering; at all times and in all places inquiries are made concerning the truth.

"What do you know of Spiritualism?" is asked us everywhere. "Where can I learn something about these Spirit manifestations?" are the words that the friend and the stranger are sure to sound in our ears. The day in which minds of any passable amount of perceptive and reasoning powers rate the subject as a delusion, is passed. The light word, the careless laugh, are superseded by the more substantial expression of deep thought.

Theology may feign to know not of, and care not for, the mighty change Spiritualism is effecting.—Its ministers may deride, condemn and excommunicate; but they by so doing only open wider the windows of heaven through which the glorious truth descend to thirsting souls. An endeavor may be made to frighten the "sheep of the flock," by any and all means that can be devised; but truth is more powerful than mere words, and the effort is useless. The tide flows on, deeper and broader.

It is true that this subject, less than nearly all others, requires lecturers; yet they are needed.—It is true that the winged missionaries of the Spirit-land enter gently and noiselessly the homes of the people, and at the fire-side talk of this life, and of that upon which they have entered. It is true that you may go far into the western wilds—away into the remote sections of any portion of our country, where stranger feet seldom tread, and printed leaf is seldom seen, and find the people there filled with joy, and in daily communion with those who speak as "having authority and not as the scribes."

Yet, notwithstanding these facts, lectures are wanted. Individuals are wanted through whom the inhabitants of the Spirit-world may speak to man, and give undoubted proof of their existence and of their actual presence and power to communicate with him.

And besides these, mediums of other classes are wanted, thousands of them, to go to the homes and to the bearers of messages to the hearts of tens of thousands of waiting souls.

Now, it is well known that such exist. It is well known that there are many accustomed to public speaking, whose addresses on the subject would interest and instruct these throngs of inquirers.—And there are mediums who might be of the greatest service, and be the instruments in the hands of unseen intelligences of communicating, not the mere theory and declaration, but the blest assurance to man on earth that they do live and love, though unseen with his material eye, and come willing messengers from the world of Spirits to bear unto him truths that are immortal.

Of the lecturers there are many who labor in the service of truth for the truth's sake—working men, who go out, taking no thought what they shall eat or wherewith they shall be clothed—who had rather earn a star of heaven with which to deck the brow for eternity, than a purse of gold that holds the body and soul in close proximity to earth. May Heaven's richest blessings rest on such—they most assuredly will. Angels coming from the high courts of celestial wisdom crown them with unfading laurels of immortal joys.

Of the mediums, there are numbers who devote day and night to their angelic mission, giving as they receive, freely unto all men. And how blessed is this mission! It is one with that of Christ.

It indeed brings immortality to light, and answers the demands of the living soul.

It is a pleasant task to make a record here of these lecturers and these mediums; these workers for humanity; these gatherers of eternal treasure, who ask not, expect not the usury of money-changers. These never fix a price on God's truths, dealing them out at so much for so much; never take an advantage of their peculiar gifts, and say to poor starving, longing humanity—humanity that for so long a time fed on the husks of earth—“We ask you so much; if you will give it, we are at your service; if not, we close our doors. There are plenty who will give us our price.” Could their inner sight be opened, we should see the attendant spirits of the rejected ones—parents, perhaps, brothers or sisters of dear friends—pass out the door through which they make their exit, weeping angels' tears over the lost opportunity to send a message to earth. No, not so do these. Whatsoever is freely given they thankfully accept; but their time is free to all, to rich and poor, and no one goeth empty-handed away.

It is this point I wish to press home to the heart and conscience of every Medium and lecturer. Take no undue advantage of the gifts God has bestowed upon you, but freely as ye have received, so freely give. A fair price for your time, no reasonable person will object to pay. If your gifts are many, or if they are few and highly developed, the duty is the more binding upon you to exercise them for the general good, unimpaired of worldly wealth.

I have endeavored to open the avenues of sympathy between you and those who ask for bread. Will you give them a stone? Will you refuse to rescue the drowning because they cannot hold up a well-filled purse as a reward for your effort? I hope not.

We want more spirituality. We want guardian angels from higher points than earth's plane. Inspired by such we shall not make it our chief inquiry, “What shall we eat and drink, and where with shall we be clothed?” Angel voices and heavenly promises shall be far more musical to our ears than the chiming of dollars and dimes; and the words of gratitude from souls enfranchised from the bondage to which the fear of death has all their lifetime made them subject, be more acceptable than worldly fame or grandeur.

It was such a Spirit that lived in Jesus, manifesting its high nativity in every word that fell from his lips, in every act that his hands performed. Inspired by such a Spirit, we shall go forth missionaries of truth, seeking no greater gain than that our brethren may come to a knowledge of it.

The world wants such teachers. Some it has, but how few!

Reader, to which of these classes do you belong? On which do you think good angels smile most benignly? For which do you think there are in reserve unfading laurels and crowns of eternal joy? The Spirit-world is open to our gaze. The veil that has concealed from mortal view the temple of truth is being withdrawn. Some believe; some doubt; others deny. The theological world is trembling from centre to circumference under the power of these newly demonstrated truths. Angels labor for man's redemption from ignorance, superstition and error. They ask our co-operation, our heart sympathy. They ask us to forget the gold of earth, and the sensuality of the past, and with them labor for the elevation of man.

Will we turn from their glowing forms to the beggarly elements of earthly affluence and distinction? Rather let each flee to their embrace, and say, “I am ready; what shall thy servant do?”

May it be thus with you. May it be that when this earth and its scenes fade like a dream, and the realities of the Spirit-life open to your gaze, you may hear myriad voices, saying, “Blessed art thou; for where thy feet have trod on earth, it has in truth been said, ‘The poor have the gospel preached unto them!’”

J. S. A.
Chelsea, Mass.

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, MAY 26, 1855.

SPIRITUALISM AND SOCIALISM.

It has been the fortune of nearly every new phase of truth, thus far in the world's history, to be pressed into the most ultra and external reformatory effort, and per consequence, it would be somewhat singular if Spiritualism should be an exception. Indeed, so uniform is the testimony of the past, upon this point, that it would seem an impossibility for such a development to take place, without it being made to do violence, for a time, to the very harmony it came to aid and bless.

Thus Spiritualism has been, and is courted by some of the most extravagant ultraists that this teeming age of reform has brought forth, and of course, it is made to speak the different kinds of languages—theological, philosophical and political—which characterise these issues. These reflections come to us while reading a discourse delivered before the Spiritualists of St. Louis, (Sunday, May 6,) by Edward F. Underhill, on “The Bearings of Spiritualism on Social Reorganization.”

We have not the room for extended comment, such as would be called for were we inclined to press Mr. Underhill for the method and detail of the system by which the fine things he speaks of, are to be brought to pass; but we would respectfully suggest to him, and all others who may feel moved to make thus free with Spiritualism, that a little more practical sense, and not so much rant, nor so many words, would be much more pertinent to the world's need and society's reform. Doubtless Mr. Underhill has a theory by which the hungry shall be fed, the naked clothed, and the destitute supplied with the necessities and comforts of life; but if he will take his theory to the mint of life, and change his assumptions for facts, that we may hear the sterling ring of genuine humanity, instead of the rant and cant and upon of the do-itself and say-much-reformer, we shall honor him much more, both as the reformer of political sense, and societies practice.

Painting fine pictures of the future will not do this; for Pope long since told us that—

“Hope reigns eternal in the human breast. Man never is, but always to be blessed.”

We would suggest an old theme, therefore, for a new experiment, which, if successfully analyzed, would do much towards harmonizing the many and conflicting interests of society, and bring peace and good will among men. It is a lonely theme we know; but one that has run the rounds and gone the changes of all reforms, and still it remains to invite the efforts of the philosopher and statesman, ere the successful answer be given. The theme is, *How to make men honest*. When this question is answered, in daily life we shall hear less about the evils of society—for all will be workers and doers of Spiritualism, not talkers and dreamers. When that

Answer by telegraph.

MR. S. B. BRITTON'S OPINION OF THE CHRISTIAN SPIRITUALIST.

We are indebted to the above named gentleman for two notices of the Christian Spiritualist, published in the Spiritual Telegraph of Oct. 28th, 1854, and May 19th, 1855, of which paper Mr. Britton is editor.

In the first we find the following item:

The Christian Spiritualist, it appears to us, regards the subject to which it is devoted rather as an important modification of popular theology, than as a Spiritual philosophy of life, nature and relations. It pays less attention to the scientific principles and aspects of Spiritualism than to its ethical and theological bearings.

And in the second, this comparison of the two papers:

The Spiritualist is more miscellaneous in its character than the Telegraph, and on this account it is probably better adapted to the wants of a certain class of readers. It aims to treat Spiritualism in its social and theological aspects rather than in its scientific relations and bearings.

The cautious wording of the first, “impressed” us that Mr. Britton inferred the theological character of the Christian Spiritualist from its title, rather than from an attentive study of its weekly issues; and we concluded to let that pass, hoping time and a better acquaintance would clear up the misconception.

As time, however, has not done that, (judging from the second item,) it may not be improper for us, to call attention to the subject, as there may be others of a like opinion.

1st. Be it understood then, that neither “THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE” nor the editor of the Christian Spiritualist, consider it a theological organ, nor do they seek to make it conform to, or expressive of any distinct phase of theology.

2d. They do wish it to be, and such it has been, the friendly advocate of PROGRESS, in Philosophy, Science, Literature and Religion, since our connection with it. And in order to define positions, it commenced its issues with the theologies, moralities, manners and customs of society, from the standpoint of Jesus—“Every plant which my heavenly Father hath not planted shall be rooted up.”

In doing this, however, it has been the wish of all concerned, to do it in the spirit of charity and religion, remembering that life with all its imperfections is the gift of God.

If however, it is theological to acknowledge Jesus above every other name and contend for the Sovereignty of God as director of the agencies and economies of Nature, then in that broad and comprehensive sense it is theological. This view of religious belief, however, we have for some years considered philosophical rather than theological.

If to be scientific or philosophical, however, requires the neglect or ignorance of either of these, it is not scientific, and does not aspire to such a character.

When, however, Spiritualism can be in any sense consistently called scientific, the Christian Spiritualist will not be behind any paper in the world in vindicating the divinity of such Spiritual unfoldings. Until then, we shall work with the wisdom of the ages, to harmonize man with God, believing that to be the beginning of all wisdom.

UNRELIABLE MEDIUMS.

As there are many who hold the opinion that there is not a sane man or woman among the Spiritualists, it will excite no special wonder, though it may have its lesson of caution, in knowing that there are persons pretending to be extraordinary mediums and reformers, who, in fact and in deed, are not over all balanced intellectually. It would be difficult, if not somewhat perplexing, to say who are responsible in the premise for such developments, if such information was called for by science.

To the general reader, however, it is enough to know they exist, as such exhibitions often seem to warrant the dislike and antagonism he or she may manifest towards this or that unpopular reform. Each honest inquirer, however, must be his own judge, in the premise, how far he is warranted in drawing a general inference from the aberrations or hypocrasies he may be knowing to, on the part of such persons. We have not the room nor disposition at present to define the position, nor sketch the limitations of the true and healthy medium, even had we the necessary knowledge; but we can inform the editor of the Rochester Daily Union, or whoever it was that sent us that paper, for May 15th, that the medium referred to is known in this city.

He has not been long in this country, and was but a few weeks in this city before the Spiritualist generally concluded that whatever his antecedents may have been, his present state of mental and Spiritual health was such as to make it dangerous for any one to encourage him in the prosecution of Spiritualism. His own statements, and first efforts in drawing, excited some expectations as to his future development; but a little observation convinced all, that the least said, the soonest mended, on that subject.

He left New York for better patronage and more sympathy, as neither one or the other seemed likely to be forthcoming here. We are not at liberty to give the name of this person; but the following description of his peculiarities may aid the observer in identifying the medium:

He draws readily, rapidly and off hand; harpoons, swords, jetties. Tables, chairs, and many other things, for which we have no name in the present poverty of the English language, all of which are variously and profusely ornamented with black-lead filigrees. These types of his mediumship are presented and represented in all kinds of relations and combinations, purporting to be hieroglyphical or picture letters by and through W. H. M., “Symbolic and writing medium for Swedenborg, in the name of God.”

Each person will judge how far, if at all, encouragement and sympathy should be extended to the Medium, whatever may be done in behalf of the man W. H. M.

HELL—ITS LOCALITY.

Hell is a word of very common use, from the fact that it is accommodated to all the modes and tenets of men and society, and therefore represents the whims, whims, and oddities of those who may chance to use it.

This makes it a noun of common gender, if such a gender is admissible in theological grammars.—There are nouns, however, both proper and common, and HELL is one of them; for, it is generally supposed to be the Capital of the kingdom of darkness, where dwell his Satanic majesty, Lucifer the 1st. When spoken in this connection, it is a proper noun, and of immense significance in most of the mythologies and theologies of present and past ages.

Notwithstanding the popularity of this kingdom of darkness, however, men, and not a few women have commenced to grow skeptical of its existence, because of the inability of travelers and scientific men to fix upon its present or part location. It is true, that Babylon and Tyre have been resurrected from their graves in part, and made to rehearse the wonders of an age but partly known. Hell,

however, seem to be so completely and entirely lost, that all expeditioners, travelers, tourists and antiquarians, have failed to find the slightest evidence of its whereabouts, to the great regret and mortification of a large and deeply interested circle of inquiring friends. Under these circumstances, it is but natural that Lucifer should tremble for his reputation. If however, he is philosophic in his temper, (and he should be judging from what we know of some of his reputed friends,) he will be above regret on this score, for one of his most subtle disciples, (Jago his name,) informs us that “reputation is an idle and most false imposition; oft got without merit and lost without deserving.”

A greater consolation, however, is in store for him and his friends, since a clew, a faint one to be sure, but still a clew is given of something that feels like the atmosphere of the place. True, this is but partial evidence, since the Sense of smell should be convinced also, as it is supposed the atmosphere surrounding Hell has a very peculiar odor, which, indeed and in fact is one of its prominent characteristics. The consolatory clew, however, is in the following, which the N. Y. Evening Post gives as part of a sermon delivered by Father Walworth, a Catholic Revivalist, to the citizens of Manhattan-ville.

It may not be convincing, though it is very suggestive, and no doubt was intended to be impressive. It is to be hoped, therefore, the reader will give it all the attention it deserves.

The Post says:

He then inquired into the degree and intensity of this heat, which almost passed the bounds of human conception. As a means of approximating to a result, however, he referred to experiments which had been made with a thermometer in Arabian wells and deep mines. Here it had been observed that with every feet of depth one degree of Fahrenheit had been obtained, consequently, if the heat of Hell, whose frontiers, therefore, lie twenty-one miles below the surface of the earth. He also cited a well authenticated miracle, related by one of the Fathers, to the effect that God once permitted a certain religious person to receive a visit for a few moments from one of the damned. In the course of the interview, the latter thrust his hand into a vase of water in the apartment, which was thereby so powerfully heated, that a bronze candlestick had been placed in it was immediately melted. These illustrations would afford perhaps a slight conception of the fearful nature of the fires that were awaiting the guilty and unrepentant.

How the crudities of this extract pall away before the intellectual and Spiritual splendor of Jesus, who in telling us that, the kingdom of heaven is within us, and in a few words, solves the problem of Hell, punishment and pleasure.

In this as in other things, however, it is good to remember that when we were a child, we thought as a child, and we speak as a child, but having become a man, we put away childish things.

JUDGE EDMONDS' LETTER ON THE CALIFORNIA FICTIONS.

The reader will find a long and deeply interesting letter of Judge Edmonds on the fourth page of this issue, which should be read by all with care and attention. The facts and fiction embodied in the subject matter of this controversy will be apt to make more noise in the world than Mr. Ewer and his sympathizing friends in and out of the Spiritual family bargained for; and we doubt not, teach each and all a lesson of modesty before the close. On the appearance of Mr. Ewer's last letter in the New York Herald, we prepared a notice of the assumptions and fallacies of his defence, which we now sum up in the observation—that neither Mr. Ewer nor any of his sympathizing friends can give one solitary good reason, why the original communications should not be taken as veritable narratives of fact, the history of Spiritualism during the past seven years, being the tribunal of appeal.

If any such reason can be given, we should be most happy to see it, and know the law of development, by which the style and composition of Spiritual productions are to be known.

While we are waiting for this information, however, it may be proper to remark, that the unexpected evidence given the reader, in the Judge's letter, while it has its special lesson of humility for the over-wise in Spiritual things, has at the same time a lesson for all, as it again demonstrates, “There are more things in heaven and earth than are dreamed of in our philosophy.” This lesson should make us free in acknowledging the limitations of our intellects and the poverty of our knowledge, when called to pass judgment upon the movement and progress of the Spirits.

We are convinced of this, while we have no sympathy for *know nothingism* in any department of life, be it religious or scientific.

Pride and presumption is not reason however, nor will abstract speculations be of any value to the cautious and discriminating Spiritualist, until he is very much better acquainted with primary forces, and knows the history of their transmission into final laws. In the meantime, we have faith to believe that there are Spirits out of the body, as we know there are such in, that may, because they can do things not dreamed of in our present philosophy.

MR. A. J. DAVIS' LECTURE.

The mental developments of this Medium, so far as they are generally known, are associated with the abnormal state, and many conclude, and not a few, if every thing spoken and published by and off Mr. Davis, comes from the abnormal or preternatural state.

We have no authority to give an answer to this, other than that the objective evidence, which every thoughtful student will find in his books and lectures. To illustrate what we mean by objective evidence, we submit the following remarks upon the subject matter and method of the lecture we publish in another column.

The lecture is objectionable, not only for its external and superficial philosophy, but for the occasional irony that gives tone and coloring to its wording. These objections would be significant if urged against a Medium of less pretension than Mr. D. Can they be less fatal to his reputation?

When, however, we pass from the manner to the matter, we find Mr. D. appropriating the philosophical conclusions of others, without the least acknowledgment or comment. Indeed, as they occur in the lecture, the reader would naturally infer that they were a part of Mr. Davis' revelations to mankind. We have reference to the use Mr. Davis makes of M. Comte's development theory, which is in fact the only thing that can distinguish Comte as an original thinker.

If the reader is not familiar with M. Comte's development theory, it may be enough to say, that he divides the world's progress thus far into three stages of development, which are called—1st, The supernatural or theological; 2d, The metaphysical or logical; 3d, The scientific or positive developments of knowledge. M. Comte's reputation as a thinker depends much on the burden of proof, which the world's history will give in sustaining these assumptions, so that Mr. Davis does nothing for progress or science in making use of a conjectural theory, without credit

or license. If all this is to be attributed to the Spirits, we wish them a speedy reformation, as neither Spirits or men should make free with other persons' “thunder” without acknowledgment at least. Of the philosophy of the lecture we have neither room nor disposition for comment at present; but we hope, if Mr. Davis can, he will always give “honor to whom honor is due,” that the Spiritual family may not be charged with publishing or preaching the views of others, without acknowledgment or credit. Spiritualism has been called an echo long enough; let all its well-wishers see to it—that it is not wounded in the house of its friends.

THE POOR HAVE THE GOSPEL PREACHED UNTO THEM.

The reader will find an article under the above heading on the first page, which we commend to his thoughtful consideration, as the matter is of the first importance. We take the more pleasure in thus inviting attention to the subject, for while its publication shows the want which some minds experience in passing from the mental world of thought and theory to the practical sphere of effort and action, it also serves to *republican* the original “ends and aims” on which and for which “The Society for the Diffusion of Spiritual Knowledge” was organized.

It is cheering and gratifying to know *thought* is ultimately in practical conceptions, for sooner or later, the world's great heart must be moved by the conviction, that the actualization of all conception in deed, and the realization of emotion in pleasure and social harmony, is both the will of our heavenly Father and the destiny of the race. For this God ordained purpose, this paper and the other agencies of the “Society” have been working for the past year, “hoping all things, enduring all things.”

The following extracts from the original address of the “Society” will define its present and past standpoint as to the practical end and aim of concentrated action.

In order to become experimentally acquainted with the phenomena of Spiritual guidance in its highest phases, so as to be well able to teach truly and efficiently what pertains to its highest and best developments, the Society proposes to will create and advocate in the world those principles of harmony and good works which they are taught will in the future exist among men on earth.

Freely we receive, and are admonished freely to give.—We have therefore, adopted as our motto, “VERA PRO GRATIA,” and acting under this, one primary aim of our Society will be to make the manifestations of Spirits free to all serious inquirers after the truth—by establishing free circles—where the honest seekers after truth may receive the light “without money and without price.”

For purposes like these, we seek association with men and women of a thoughtful and Spiritualized character, that Spiritualism may commence its divine mission of blessing man, and harmonizing him with God, NATURE and SOCIETY.

LECTURE BY A. J. DAVIS,

On Sunday Evening, April 29th, at Dedworth Hall.

I take my text from the gospel according to St. Nature, first sentence, first chapter of the volume, in these words, the three intercommutable principles.

If I interpret human nature rightly, the mind reasons naturally and distinctly—deeply or superficially as is the educational bias for truth. Reason is a product of all the faculties of the human soul; man reasons because he cannot help it, and the first efforts, how unsatisfactory are they in comparison with the matured effect. The first efforts are always directed to the supernatural—i. e., to find supernatural causes for natural effects; but reason grows more reasonable, by contact with the world, and moves onward on the surges of experience. It then becomes matured, superb and grand. The second phase of the reason is metaphysical, and in metaphysical disquisitions reason attempts to account for the phenomena of the world. The third effort of reason is to account for natural things upon natural principles. Reason is eternally progressive; it will be first that of a child; youth follows perfected—man. Man can then assign a cause for the effect, or wait for its development in time.

Supernaturalism had its birth in ignorance. Mythology is the parent of religions, as alchemy is of chemistry. Nature is ever true to herself—true to the illumination of the great principle.

Our early mythologies still exist to account for the physical creation. I speak to-night of the *Miner*.

No doubt in this place you hear much of Spiritualism, and would hear it from me if I visited you often; for Spiritualism is a magnificent temple to those who understand it—to others, the merest castle in the air.

I purpose speaking about life on this globe, for in that only can Spiritualism be understandingly received. In mythology, we read of one of the gods who was in the habit of getting angry when the inhabitants of the earth did not do his will; but not like the God of the Hebrews, he destroyed it four times—by water, by wind, by thunder and by famine.

The waters rose and hid the earth in the darkness of ignorance. It is then said he lost the power of re-creating the race. He then sent forth his word to the nations far and near, that he was desirous of re-peopleing the earth, when a princess, wearing a resplendent dagger, came and said she would re-people the world. On his assenting, she stood upon the parapet of the heavens and hurled the dagger to earth, which was broken into fragments; from these fragments six princes and six princesses sprang into being—one of whom, by his pre-eminent beauty, excited the jealousy of the others. The others made a fire, and by stratagem managed to cast the beauty into it, and as he burned, the sun came out and blazed in its grandeur over the world. All then were desirous of running through the fire to become objects of worship, for the beauty of the sun captivated them. Another of them then rushed into the fire, and was burned; the moon then came out, but so dim in lustre compared with the sun, it was not regarded enough. Their ardor was damped, and no other sacrifice took place. So the others married, and formed four nations or races.

According to the Chaldeans, Naracianee, one of their gods, was sent to plant two lotus flowers on the shores of the sea. These brought forth a male and a female and peopled the world.

The Qijibway Indians say all was an universal ocean, at the bottom of which was an egg; it became detached, and came to the surface and vivified; from it a man and woman came and they peopled creation.

Others say a tortoise came forth; the hard shell of his back formed the rocks, and from the softer parts came an egg, and from this egg, men and women. The Phœnicians who dwell in Sidon, say that four deities were commissioned to go down from the heavens to earth and collect the best materials, and from these materials eight persons were created, four males and four females, and the refuse was spread over the world, and from it came pastures, fields and the rest of animated nature.

Another theory of Egyptian origin, adopted by

the Jews, was, one of the gods went to earth and collected the finest materials, and these he moulded in his own image, which, after standing in the sun, became dry, he then breathed into the nostrils of the image, and it lived and became man—matured, but he was alone. The deity withdrew, and pronounced his work good. When the man walked in the fields and found nothing after his own kind, no mate, he became lonely, and his mind was filled with melancholy notions, and this melancholy suggested thoughts of suicide. To purge away this feeling, it was suggested he should have a mate. A sleep was imposed on the man; one of his bones was taken to form the mate—a woman. Man has two hundred and forty-eight bones, yet only one was necessary to form a woman. When they were mated, a difficulty occurred, and for this difficulty all the subsequent race have to suffer.

Another mythology says that man was originally made as large as the gods; this being found inconvenient, he was dwarfed, but his head remained the original size; another god touched it, and from it Minerva sprang into being. From this it will be seen the infant mind hunts for the supernatural; but in the consummation of reason there is harmony.

Nothing occurs in the world but in the world there is an explanation of it, for everything is contained in the germ. We revert to the past mythologies to show the phases of thought which have had place with men. I take my texts as I find them, universal, and then we can repose in them with unlimited confidence, for then they never deceive.

We come here to-night and we are associated, and all creation is to be explained by that we just to be association; the next in advance is progression, the third development. The two first are married, and from them spring development.

If a germ is planted in the earth, the earth around it stirred; this shows a power in its centre. All things, the star or the stone, show the true of this principle—never separate, ever combined they are the creation of a law, and make but the expression of the deific principle. They are deities they act everywhere, in all states. They first come together, then follows expansion, advancement; these explain the reason why life is on the globe.

Let us suppose a primeval forest: the trees have never been disturbed. Nature has a method: accomplish her work—she does her own work. volcano or an earthquake are among her means the trees burn and produce alkalis; the fire succeeds the burnt forest—was the germ thereof; by the action of acids and alkalis. The speaker then traced the succession of vegetation to the grass, and then to the ruder kinds of grain, then, from oats, rye; from rye, wheat. The wheat is speaking of it is not that which we know now as article of commerce, but Egyptian wheat, which coarse even in its taste.

He then spoke of the gourd family; how the seeds of the wild cucumber, growing in the swamps, guides when carried by the wind to the hill, gourd, which eventuates in the pumpkin, with rolling into the valley, decomposing with the cucumber, produces the water-melon, and so on, continually combining and forming new genus. We look into nature we are not surprised myriads conceived an universal ocean. The granite of the earth breaks; boulders are formed by rock torn from the surface; these rolling about the waters are pulverized, and form mud; the beneath the waters are filled, and earth protrudes from the waters. Electricity is elicited in cold mates; magnetism in warm. The negative is beneath, the positive above; life begins from the universal brain in the bottom of the sea; a gelatinous mass is first formed, differing in its nature as bodies differ, for nature forms her own germs in accordance with conditions; this gelatinous mass comes vitalized. From the action above, vegetation succeeds, then trees, and these creep up the mountains, and this is how the primeval forests had their origin. The speaker then showed how, by culture, the various kinds of trees varied in character; how the pines are succeeded by other trees—elm, maple, sassafras. I am not taking you into clouds, but trying to make everything as clear as mud. We are not going into the skies to find cause of mundane effects; but in this sphere we can find the cause of the effect. In doing this I am not derogating from the deity or your conception of the deity. When a germ is deposited the mind, new associations, new progressions follow.

The speaker then illustrated how even good or fruits may be vitiated by being planted in congenial soils or neighborhoods. Plant a g apple tree in a field where there are plenty of ada thistles and sorrels growing, the acidity of these plants is communicated to the apple. I then said that he had tried an experiment. I some gypsum, which is supposed to be a substance the most free of all others from the germs of animal life. This I boiled in a quantity of water, until was reduced to half a pint; this mud I collected and put into a glass jar, putting a cork into it; through the cork introduced an iron rod, to collect electricity. This I put into a cellar, of the temperature of forty or forty five degrees. I found a time the mud became viscous—for where there is a negative, there is also a positive. I then kept for four weeks; at the end of this time I found thick jelly with a thick yellow coating. By the use of a microscope, I found there was a vegetable I then shook the jar and amalgamated the contents in three weeks I found a green coating on the I shook it again, and on the fourth day after found a crimson coating with a green precipitate in about four weeks after, I found a thread of moths, in drops; after a short time a mildew came on; I supposed air was wanted; I removed the cork to let in air; about eight days after, I something crawling up the jar, as seeking the but no evidence of animal life. I then brought jar into a room where the temperature was sixty degrees; in four days after, I saw four moths worms 1-16 of an inch; three of them came, then deposited eggs; I then added some lime; the end of four weeks there were moths; their short time flies came out. Nature then matured her own germs there; and any one can repeat this experiment who will conform to the conditions. Nature progresses not in particles, but a whole; but all things are in a climax of perfection. This dies and succeeds in another form, so it goes on. Creation is like a tree—a tree, righteousness; the roots go downward. It rises a tree, throws out branches, then follows the bark and so on; and so does the animal kingdom I guess until it culminates in man. It is difficult to where the one order ends and the other commences; but we see in the climax the perfected product.

When nature made the first spawn of a fish, made a magnificent vessel. She builds like a builder. When the spine of the fish was produced the structure was laid of a human being.

Hugh Miller says he can prove progressive gradation as well as progressive development. He had not the truth, for this degradation is but subsidence of the species, and an elimination

OUR BOOK LIST.

New received and for sale at the Office of THE CHRISTIAN REGISTER, the following Works:

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THE SPIRIT-TESTERS' GUIDE; Containing incidents of personal experience, while investigating the new Phenomena of Spirit voices and Action; with various Spirit communications referred himself to by name. By James W. Smith, late Unitarian Minister at Montague, Mass. Boston: Crosby, Nichols & Co., New York: C. S. Francis & Co. 1858.

SOME OF THE SPIRITS INTERVIEWED. By Alfred Giddens, of Canada, Writing Medium. Boston: Bela Marsh, No. 7 Franklin street, price \$1-1/2 cents.

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47

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Examinations for Disease will also be made, with diagnosis and prescription. A lock of hair or handwriting should be enclosed in an envelope when the patient cannot attend personally.

11—P

Mr. KELLOGG receives visitors for investigating the Spirit Manifestations daily, Sundays excepted. Her attendance with Private Circles at 12 Rooms, 625 Broadway, may be secured by previous arrangement.

Hours, unless engaged for Private Circles, 9 to 12 M., 2 to 5, and 7 to 9 P. M. Friday and Saturday evenings engaged for the present. No sittings on Wednesday after 12 M. 47

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Mr. WILKINSON, No. 101 4th avenue, between 11th and 12th streets, has, at the solicitation of the Spirits, both in and out of the body, organized circles for the Development of Mediums for Spiritual communications. Mr. W.'s family, numbering six persons, all mediums, have had evidence given repeatedly of

or by mail. 44-1W

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confidence in Dr. Ricardo as a practical teacher. Terms by
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MRS. ANN LEAH BROWN, of the Fox family, will re-
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PUBLIC CIRCLES every Tuesday and Wednesday evenings,
commencing at 8 o'clock.

PRIVATE CIRCLES every day and evening, except as above
may be engaged by parties for private investigations.

MESMERIC.

DR. BERGEVIN, graduate of the Medical School of Paris
and of the Polytechnic Institute of France, and assistant

JOY COMETH WITH THE MORNING.

BY E. V.
"The night of sorrow has been long and dark; yet faint not, for lo, joy cometh with the morning."

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST.
Dear Sir:—The following lines were suggested to me by the communication which is their heading. It was given in writing through my own hand, at a time when its truth and beauty were so well appreciated as they have since been. Joy did truly come to me with the morning light of Spiritualism, and grows stronger as the day advances.

Joy cometh to the earth with morning's ray,
The little flower unfolds its tiny cup;
The lark thrills forth the hallowed sweet to sup;
The bees so forth the hallowed sweet to sup;
The green trees clasp in the rising beam;
The brook goes sparkling on its pearly bed;
Old ocean's waves are golden in the gleam.
All nature gladdens in the genial rays,
Sings loud its songs of joy in morning's praise.

Joy cometh with the morning light to those
Whose patient toil wears out the long, long night,
The pallid cheek with warmer rapture glows,
The tired eye rejoices in its light.
The fireman looks up from his sooty toil,
The pressman loaves his brow to greet its beam,
The helmsman with delight hears morning's call,
The fevered patient listens in its gleam,
And tired head, and hand, and aching sight,
And throbbing brow, bless God for Morning's Light.

Joy cometh truly with the morning light
When doubt and sorrow make the night too long,
Waking the soul to its full sense of might,
Dispelling evil, ignorance and wrong,
Cherishing faith, hope, love and joy in all,
Binding with gentle cords the broken heart,
Helping the weak and weary lest they fall,
Teaching that each in patience bear his part,
Our soul, the world, dark ignorance, the night,
God's love, the sunshine and the morning light,
Goshen, May 20th, 1855.

The Great Spiritualist Controversy Between Judge Edmonds and Mr. Ewer, of San Francisco. Extraordinary Letter from the Judge—Mr. Ewer's Fictitious Hero no Fiction at all.

TRINITY BUILDING, May 14, 1855.
To JAS. GORDON BENNETT, Esq., Editor Herald:
Sir—You were kind enough some time since to insert for me a letter in answer to an attack made on me through your columns by the editor of the San Francisco magazine, The Pioneer.

I then said all I could say at that time. But since then I have received further information on the subject, which I have embodied in the accompanying article, and as that article is necessary to my full defence, I take the liberty of asking for it a place in your columns, that the same readers who saw the attack may see the defence.

Yours, &c., J. W. EDMONDS.

THE CALIFORNIA MANIFESTATIONS.

I find that a more important lesson than I dreamed of is to be learned from that which was intended as a fiction, and was exulted over as a successful imposition on my credulity.

It will be recollected by our readers, that when I obtained the number of the San Francisco magazine, which contained the first of the articles, I received through a medium in whom I had great confidence, a communication from what purported to be the Spirit of the man whose death was there recorded, and that afterwards I received another communication purporting to be from the same source, and which came to me through the same medium. These I knew to be as veritable Spirit-communication as any I had ever received, and when afterward the editor of that magazine announced his whole narrative to be a sheer fabrication of his own, I was much less disturbed by the exposure of my credulity and his abuse of confidence, in the use he made of a private letter, than I was by the apparent falsity of the Spirit-communication. To have my confidence so shaken in Spirit-communicating worried me not a little. And though I had had occasion to witness instances of false communications, and had often warned myself and others of the dangers from this source, I had never experienced so marked an instance of this danger, nor one so unaccountable. The only solution I could imagine was, that some unprogressed Spirit, desiring to expose and mortify me, and perhaps impair my usefulness in this new field of labor, had assumed a character or identity which did not belong to him. And it worried me, because I saw how many timid minds, just entering upon investigation, might be driven back by so glaring an instance of the unreliability of the intercourse. Yet that I could not help, and I had no right to complain that even at my expense, so important a lesson as that of due caution should be taught to myself and others, and I submitted, therefore, with as good a grace as I could to the mortification, hoping that good could grow out of it.

The point was this, that the articles in the California magazine purported to be an account of the death, and manifestation afterward, from a man by the name of "John F. Lane." The communications which I received here, purported to be from the same "John F. Lane," and now the letter of exposure from the editor of that magazine, avowed that there was no such man as "John F. Lane," but he was a fiction merely, an imaginary character, existing only in the fancy of that writer. He says: "I gave the name of John F. Lane to my leading fictitious character"—"the surprise was nothing to my astonishment on being made acquainted by him with the fact that he had several Spiritual interviews with my defunct fictitious character, John F. Lane."

That I had had "several spiritual interviews" with a person professing to be his "John F. Lane," I knew, for I could not be mistaken in respect to the circumstances attending them, and I knew that they were in no respect fabrications of the medium; but if "John F. Lane" was merely a "fictitious" character, a figment of that writer's brain, then his articles were in no respect Spiritual, and I had had no communication with any Spirit having any connection with them.

From his avowal of his fiction I supposed that such was the fact, until I received the letter from Mr. Gamble, a medium in Philadelphia, which I published in the April number of our monthly magazine, The Sacred Circle. That letter conveyed to me for the first time the idea that after all the fictions with which that editor had ornamented his story, it was in fact, in its material parts, a Spirit communication and I that the same Spirit which had influenced him to write it, had in very deed spoken to me. I was surprised that the idea had not occurred to me, because that writer says, "with regard to my being a writing medium, I had never had any hesitancy in saying that my hand was at times moved in a very singular manner, without any direct volition on my part to my knowledge."

Still I supposed that John F. Lane was indeed a fictitious personage, who might as well have been called Doesticks or Smith. Our readers will then judge of my surprise when, a few days since, a gentleman accosted me in the street, and asked me if I had ever known or heard of Colonel Lane, of the army? This gentleman took no interest in Spiritualism, but he had seen Mr. Ewer's letter in the Herald, and having himself known Colonel Lane, he would show me who he was. In the

course of two or three days he brought to my office a pamphlet, published in this city in 1849, called "Reports on India Rubber Air Pontoons and Bridges, from the United States Quartermasters' and Ordnance Departments."

From that pamphlet it appears that John F. Lane was a captain and brevet lieutenant colonel in the 2d regiment United States Dragoons, and was engaged under General Jessup in the Florida war. He had invented an improvement in pontons and bridges for the use of the army, which in August, 1836, was submitted to a board of examination ordered by General Jessup, and subsequently to another board ordered by Capt. Brooks, the reports of both of which boards are contained in the pamphlet, and speak favorably of Capt. Lane's invention. Then follow these extracts:

[From the Army and Navy Chronicle, Washington City.]
PONTOON EQUIPAGE.—In our last paper we gave the reports of two boards of officers, upon experiments made with the pontoon bridge invented by Col. J. F. Lane, of the United States Army; and in the present number we have copied an article from the "United States Service Journal" for August, giving an account of the exhibition of two different descriptions of pontoons on the river Maryland.

The decided superiority of the invention of Col. Lane over the English improvements may be seen at a glance.

The pontoons and cordage for the entire bridge of Col. Lane, sufficient to cross a deep and rapid river of 250 feet width, were easily conveyed to the place in a single wagon; the English account boasts that a portion only of the apparatus, sufficient for forming twenty-one feet of bridge, was packed up in a wagon drawn by four horses. To transport, therefore, the apparatus of the English plan, to construct a bridge of 250 feet, would require seventeen four horse wagons, while the whole of Col. Lane's was conveyed in a single wagon.

Again, to form a bridge of 250 feet on the English plan required 16 canoes of 32 feet each, and seven men employed to manage two canoes, thus calling for fifty-six men, although it is said that thirty will be sufficient. Col. Lane's bridge is simple, and the entire equipment is capable of the utmost facility and rapidity of use, and may be manoeuvred and secured by a few men.

American ingenuity has achieved another triumph and laid the military community under additional obligations.

As Col. Lane's bridge is formed of india rubber pontoons, we have extracted from some English publication, as german to the subject, an account of various plants which produce caoutchouc.

It is to be lamented that the early and distressing death of Col. Lane should have occurred before he had seen his invention generally used as well in this country as in England.

WASHINGTON CITY, Nov. 3, 1836.

By officers in the army, just arrived in this city from Florida, we learn that a very tragical affair occurred at the encampment near the old site of Fort Loraine, on the 18th ult.

Col. John F. Lane, of the 2d regiment of Dragoons, had arrived that day with his command, consisting of six hundred and ninety friendly Creek Indians and ninety regular troops; he had complained several times on the march of oppressive pain in the forehead, and it was thought that he exhibited some symptoms of insanity.

On the day of his arrival, however, he appeared to be in good spirits, and conversed freely with the officers. While in Capt. Galt's tent he again complained of the severe pain in his forehead. He soon after retired to his own tent, and when some persons entered they found him reclining on his knee with his sword pierced through his right eye, so as to penetrate the brain; he lingered about half an hour.

No cause can be assigned for the act other than a supposition that the responsibilities and the fatigues of the march had produced an inflammation of the brain.

Col. Lane was much respected by his brother officers, and possessed the entire confidence of Gen. Jessup, who conferred upon him the important and responsible command of the friendly Creeks.

I confess that this whole matter is as surprising to me as it can be to any one, and it shows how accurate is the information conveyed through Mr. Gamble, and how satisfactory a solution is thus given what appeared so strange in this matter.

Any one who will carefully read the communications from Col. Lane, given through that Western editor—a medium as he confesses himself to be, will observe two intellectual features which characterized Col. L.—one, his mechanical genius, and the other his mental aberration; and the believers in the Spiritual philosophy will see in this instance strong corroboration of their belief, that man enters the next world just what he is here—that that life is but a continuation of this, and until he begins his progression, his existence there is just what his interior existence was here.

The Western editor was evidently used as a medium without his knowing it, thus exemplifying another great truth, that we are evermore frequently and more intimately connected with and influenced by the Spirit-world for good or evil than the ignorant and unreflecting have any idea of. Supposing himself to be uttering his own thoughts, and so little acquainted with the operations of his mind, that he says he could not discover any evidence of the interposition of disembodied Spirits he was yet used as the unconscious instrument of giving utterance to the incoherent ravings of a mind not yet recovered from the disease which accompanied its exit from this life. Had he possessed more knowledge of the subject on which he has ventured to betray his own ignorance—had he indeed been as well instructed only as the merest novice among the candid investigators of this great matter, he would not only have known when he was used as a medium, but he would not have been so supercilious as to expect from all Spirit communications entire accuracy, or to wonder that we should receive as Spiritual intercourse, teachings that conflicted with the generally received doctrines of Spiritualism.

But there are more valuable lessons taught us by this incident than the mere exposure of the absurdities into which ignorance may betray us, and we ought not to be unmindful of them.

Col. Lane passed into the Spirit world a lunatic, and I have recent, and to me satisfactory, reason to know that he is only now, after a lapse of nearly twenty years, beginning to awaken from the condition of mental derangement which marked the close of his earthly life; and this incident, with which he has had much to do both in California and in New York, has been a main instrument in arousing him and starting him in that progression which is his destiny.

Nor is this the only instance in which the effect of insanity upon the Spirit-life has been revealed to me. I will mention a few others, because they tend to illustrate one of the great truths which Spirit-intercourse is unfolding to us, namely, how much of this life, its perversions as well as its progression, we bear with us in our passage through the valley of death.

It is not long since that a gentleman called at my house, who had for several years been connected as physician with some of our most important lunatic asylums. Through one of the mediums then present he got into communication with the Spirits, and among them was a young girl, who had been one of his patients, who had been a raving maniac, and had died in the asylum within two or three years. She had not yet entirely recovered the soundness of her mind. She was sufficiently restored to be conscious of her situation, and that

her mind would, yet at times wander in spite of herself, realizing, even in the Spirit world, the beautiful description of Erskine—not that reason was entirely overthrown, but that distraction sat down beside it, and held her mind trembling in its place.

Once I had come to me a female, who, in her insanity, had committed suicide. When she awoke in the Spirit world her mind was still distracted, but her mental aberration having been produced by physical causes only, it soon passed away after the cause had been removed, and she became sane and conscious.

I have had many interviews with the Spirit of a woman who died in Vermont at the age of thirty-six. Her name, she says, was Sally Crocker. At the early age of two or three years, from a promising child, she had a brain fever, from which she arose a confirmed idiot, and so continued until her death. And it has been one of the most interesting manifestations I have ever had, to witness the progress of her mind, even in her Spirit life, in arising out of the darkness of its idiocy. At first her conversations were those of helpless insanity, with only here and there glimpses of thought and intellect. But as she continued to commune with us, her mind rapidly progressed, her child-like simplicity continued, her gentle temper and kindly affections were displayed, but she was day by day becoming more capable of thinking and reasoning and realizing her condition. And she thus came to earth—in this manner exemplifying to me another great truth of our nature—she thus came, in order, by her intercourse with earth, to learn the lessons which it is the end and aim of our earthly existence to teach to us all, but which, in her case, her existence here had failed to teach.

There is still another instance now in my recollection. It was that of an elderly person whom I had known in life. She died a maniac, and had been frightfully so for months before her exit. I was permitted to behold her Spirit life after her entrance there. It was indeed melancholy. Her mania continued—nay, it increased—until she sunk into a state of drivelling idiocy. But that did not continue. Her regeneration at length begun, and she is now progressing, but slowly—very slowly; for in her case there was at the foundation of her nature an obtuse selfishness, which ever, in man's existence, here or in the Spirit world, produces its depressing effects, while in the idiot girl there was a self-sacrificing, affectionate nature, which was faithfully performing its task of Spiritual elevation.

What was the condition of Col. Lane in these respects, I know not, nor what there was in his earthly propensities or life to retard or hasten his regeneration. These things are certain; that there was such a man in reality as "John F. Lane;" that he died a lunatic; that he has influenced that Western editor, and spoken through him; that he has communed with me through a Medium here, and directly through myself, and that his communications to me, and through that editor, have all displayed the characteristics which marked his earthly life.

And from this incident, as from many, many others, we gather the warning that the life here be well directed, for its perversions follow it hereafter. J. W. E.
P. S.—Since writing the foregoing, I have received the following letter from my friend, Dr. Gardner, with its accompanying communication. They speak for themselves, and show that there are more things in heaven and earth than are dreamed of in Mr. Ewer's philosophy.

BOSTON, May 7, 1855.
DEAR JUDGE—Enclosed I send you a document as I received it from the hands of the Medium, through whose hand it came. I have, ever since the Ewer letter was published, thought that perhaps, after all, Mr. Ewer might have written that account under Spirit impression, unconsciously to himself, and if that should prove to be the case on investigation, it will prove of greater value to the cause of Spiritualism than it could have been, had not Mr. Ewer acknowledged himself a liar for the purpose of holding the whole subject up to popular ridicule and contempt. I do not know what amount of reliance can be placed on the communication, but as I was about visiting Springfield when I received it, I took the trouble of going to Hartford for the purpose of submitting the document to a psychometrical examination through Mrs. Mettler, in order, if possible, to test its origin, and ascertain whether or not it originated in the supermundane spheres. I, of course, did not let Mrs. M. know any thing of the character of the document, but simply requested her to give me her impressions concerning it, which she did as follows: She said—"The first sensation is as if I was floating in air; the next a burning sensation on the forehead, and I see a very bright light, like the radiations of the sun; I see an aged male Spirit, by his side two female Spirits, back of him, over each shoulder, stand two male Spirits, each possessing different developments of mind, but all comingling, forming the more perfect oneness. The aged man has had more experience, has been longer in the Spirit world than either of the others; he represents Wisdom; the two middle-aged male Spirits represent Will, possessing active, energetic minds, keen and active perception; the females represent Love; they lean on the arm of the aged man, Wisdom, as their guide, thus representing Love, Will and Wisdom, which give three prominent characteristics, which should be the governing principles in the life of every individual existing. There was a combination of Spirit influences that influenced this communication; it partakes of both Spiritual and the earthly—a strong desire on the part of the Spirit, as well as the individual through whom this is dictated, to advance some new and mystified subjects, which they cannot comprehend themselves, nor can any other person fully comprehend them. There is a great deal of excitement, I should judge, existing in the brain of the Medium; ideas do not come clear; 'tis mystified, and does not distinctly explain the subject. I cannot arrive at any distinct character; it is a mixture of characteristics, and a curious conglomeration of things unexplained, and can take for what it is worth. I hope you will find it convenient to examine this matter further, and ascertain the facts in the case through reliable Media, as I have felt, and still feel, that our opponents may, like Haman of old, swing from their own gallows. I hope soon to be in your city, and will then more fully explain the circumstances of this case. I should, in justice, say that the Medium, through whom this came, has never read Ewer's letter, or given the subject any thought.

FRATERNALLY YOURS,
H. F. GARDNER.

DEDHAM, April 28, 1855.

DR. GARDNER: Dear Sir—I am now impressed to write to you on the late vexatious subject by the hand of a Medium in Dedham. I, John F. Lane, took advantage of a favorable opportunity, and impressed Mr. Ewer—who is an unconscious Medium, as many are now on this earth; he, Mr. Ewer, was induced to write, and publish what he impressed on him. I had also been to Judge Edmonds, and for causes which I shall hereafter explain, we were not permitted to explain to the Judge, who was induced to write and publish what he knew of us.

Many—very many—from the first ages, or from the immediate progenitor of Melchisedech, have prophesied, in prose and verse, of man's future without unexplained, and can take for what it is worth, being conscious at the time that it was an thing more than the revel of fancy. But Mr. Ewer will yet have proof that I did come to him and impress him, and from the whole being brought before the community as it has been, much more attention has been called to the subject than otherwise there would have been. It has been a source of some doubts and many unpleasant feelings with the

Judge, and especially among his friends; but let me assure you that the great good will arise from Judge Edmonds publishing what he was induced to by his own circle of guardian Spirits.

Many, to ridicule a subject (which the Bible was written to prove, the power of inspiration, or direct Spiritual instruction to man,) will make every effort to become acquainted with man's leading particulars, and sometimes will investigate much of what they think the minutia, for greater power to ridicule a subject they dislike. This—this is the reason why they have left things as they have been; but not only the Judge, but his friends, will rejoice with exceeding great joy when they, in the future, will see that out of a little confusion and some unreasonableness has arisen much good to many.

JOHN F. LANE.
ELIZA H. TAFT.
Written by the hand of a Medium in Dedham, Mass.

2d P. S.—Evidence on this subject is accumulating on my hands. On this day, (May 15,) I received from San Francisco a number of the Daily California Chronicle for April 16, in which I find the following article:—

EDMONDS CHALLENGE.—It is a curious fact, if Mr. Ewer's "John F. Lane" be fiction, that there are alive and doing in our own day and generation a real "John F. Lane." He was a young gentleman of distinguished ability and attainments, but impatient of distinction. He died by his own hand during the Florida war. The following is an extract from the list of graduates of the Military Academy, published in 1850:—
"John F. Lane, Brevet 2d Lieut. of Artillery, July 1st, 1828. Second Lieut. 4th Artillery, same date. Acting Assistant Professor of Mathematics, Military Academy, from August 31st, 1828, to Feb. 1st, 1829. Assistant Quartermaster from June, 1834 to May 17, 1835. Captain 2d Dragoons, June 8th, 1836. Colonel, commanding regiment mounted Creek Volunteers, serving in Florida War, from Sept. 1st, 1836, to October 19, 1836. Died October 19, 1836, at Fort Loraine, Florida."

There, Messrs. Editors, is a veritable, genuine "John F. Lane," and no mistake. When Judge Edmonds summoned the Spirit of "J. F. L.," who is authorized to say that the genuine John did not respond?—
[Oh there are lots of liars in the other world, so the Spiritualists tell us. What matters it whether the "Cocklane Ghost" itself, or the "Spirit" of Baron Munchausen, or of "the genuine John," trotted out and "sold" this crazy Judge Edmonds? To adopt the sentiment of Lord Grizzle's excellent remark to Queen Dollabella, we may say—
"Spirits—why, madam, 'tis all humbug! He made the Spirits first, and then he saw them."]

[From Dream Land and Ghost Land.]
MYSTERIOUS NOISES.

That a ghost should make a noise appears to many people, especially a most unlikely trick—that a ghost should make itself visible appears to be barely possible, still within the reach of possibilities; but ghosts knocking and clattering about a house among pots and pans, creating a disturbance of this sort, it is not quite out of the range of Spiritual possibilities.

Our readers have heard of the Poltergeiere of the Germans, or, as it has been called by others, the racking spectre, and it has usually been supposed to be a mischievous elf, creating everywhere alarms and noises, but without any apparition.

But magnetism throws light upon this also.—What if it should be found that certain bodies—human bodies and others, are so highly charged with magnetism that they possess the power to disturb innumerable things, and even persons in their neighborhood. Then would be a very simple solution indeed of many of the mysteries at present, and for many years, so occult and shadowy.

Angelique Coltin was a native of Lee Porrien, aged fourteen, when on the 15th January, 1846, at eight o'clock in the evening, whilst wearing silk gloves at an oaken frame, in company with other girls, the frame began to jerk and they could not by any efforts keep it steady. It seemed as if it were alive, and becoming alarmed, they called in the neighbors, who would not believe them; but desired them to sit down and go on with their work. Being timid, they went one by one, and the frame remained still, till Angelique approached, when it recommenced its movements, whilst she was also attracted by the frame; thinking she was bewitched or possessed, her parents took her to the Presbytery that the Spirit might be exercised. The curate, however, being a sensible man, refused to do it; but set himself, on the contrary, to observe the phenomenon; and being perfectly satisfied of the fact, he bade them take her to a physician.

Meanwhile, the intensity of the influence, whatever was augmented; not only articles made of oak, but all sorts of things were acted upon by it and reacted upon her, whilst persons who were near her, even without contact, frequently felt electric shocks. The effects, which were diminished when she was on a carpet or even a waxed floor, were most remarkable when she was on the bare earth. They sometimes entirely ceased for two or three days, and then recommenced. Metals were not affected. Anything touched by her apron her dress would fly off, although a person held it; and Monsieur Hebert, whilst seated on a heavy tub or trough, was raised up by it. In short, the only place she could repose on, was a stone covered with cork; they also kept her still by isolating her. When she was fatigued the effects diminished. A needle suspended horizontally, oscillated rapidly with the motion of her arm without contact, or remained fixed, whilst deviating from the magnetic direction. Great numbers of enlightened medical and scientific men witnessed these phenomena, and investigated them with every precaution to prevent imposition. She was often hurt by the experiments upon her. Unfortunately her parents were poor, and they brought her to Paris, where she was exhibited for money, and it is highly probable that when the phenomena ceased, which it certainly did, she simulated those appearances which once was real.

The cases are very well authenticated, and numerous too, of persons who had possessed this extraordinary power.—In places where the torpedo abounds, the fishermen knew when one is among the fish they have caught, by the shock they receive in pouring water over the others.—Mrs. Crowe relates a very extraordinary circumstance, which occurred at Rambouillet, in November, 1846. They were published by a gentleman residing on the spot, and published by Baron Dupotet, who, however, attempts no explanation of the mystery.

One morning, some traveling merchants or pedlars, came to the door of a farm-house, belonging to a man named Bottel, and asked for some bread, which the maid servant gave them and they went away. Subsequently one of the party returned to ask for more, and was refused. The man I believe expressed some resentment, and uttered vague threats, but she would not give him anything, and he departed. That night at supper the plates began to dance and to roll off the table, without any visible cause, and several other unaccountable phenomena occurred; and the girl going to the door and chancing to place herself just where the pedlar had stood, she was seized with convulsions and an extraordinary rotatory motion. The carter who was standing by, laughed at her,

and out of bravado, placed himself on the same spot, when he left almost suffocated, and was so unable to command his movements, that he was overturned into a large pool that was in front of the house.

Upon this, they rushed to the curé of the parish for assistance, but he had scarcely said a prayer or two, before he was attacked in the same manner, though in his own house; and his furniture beginning to oscillate and crack as if it were bewitched, the poor people were frightened out of their wits.

By and by the phenomena intermitted, and they hoped all was over; but presently it began again; and this occurred more than once before it subsided wholly.

WHAT SPIRITUALISM CAN TEACH.—Gen. E. F. Bullard, formerly of Waterford, N. Y., and now of Rockford, Illinois, has delivered a lecture in Chicago, on Spiritualism, which we find reported in the Tribune of that city. Gen. Bullard, though an able lawyer, is also a devoted and enthusiastic Spiritualist. That portion of his remarks which bear upon the practical advantages of Spiritualism is naturally of more than a passing interest. It will be perceived that he declares that within his legal experience, he has found Spiritualism useful in detecting crime. If it can be so applied, it is no longer to be considered a dreamy abstraction, and is as valuable to society as the electric telegraph, etc.—He concludes:—

"Another says, what is the use of all these Spirit preachings, we have the Bible and that is enough? If the Bible is enough, why are the people of the United States supporting 36,000 clergymen, upon an average salary of \$500, which makes an annual tax of \$18,000,000.

Another says, the Bible and Priests together at all events are enough. Is this true? For 1800 years the world has had the Bible and Priests to expound it. Yet in Judea where it was written, hardly an honest man can be found at the present day. Even in enlightened America not one-fifth profess to adopt Christianity. Of that one-fifth, judging by their fruits, how many are honest?—Let each man answer for himself, and looking around among his neighbors, see if he does not see need for reform. If the angels from Heaven and our departed Spirit friends are willing to come in every family and teach purity and truth, without every family and without price, shall we refuse to hear them because we have a priesthood who preach for pay.

"The Spirits do not come to make war upon the clergy or churches, but upon crime and vice. Why should the clergy refuse to receive their help?—God knows they must have help from some source, as they cannot stay the vice and crime which is now running rampant over the land.

"The pulpit has some of the first men of the land advocating truth and right, and we honor them for it; while others are wolves in sheep's clothing, preaching for pay. My ordinary business is not preaching, but trying causes in courts of justice. However, if any remarks that I make to my fellow man, shall have a tendency to satisfy him that this world is not all for which he is to live, and that an honest life here will give him happiness hereafter, then will I be contented. Truly have I heard and freely do I speak to you of the things that I know. If what I say may meet your convictions, be honest with yourself and act accordingly. On the other hand, if these suggestions do not produce conviction, of course you will not adopt them. Let your reason and common sense be your guides in examining this as well as all other subjects.

"The objector says, suppose this be all true, what good is to come out of it? Does it need a prophet to tell you, if a man is once convinced, that his mother, or sister, or other loved friends are continually watching over him, and not only see every act, but his secret thoughts, that it will produce an effect upon his conduct?

"When the murderer knows that within an hour the spirit of his victim can tell us the particulars which will lead to the detection of the criminal, will the hand of guilt not be stayed? Within my own knowledge those things have taken place, and although perhaps the time has not arrived for action, yet you need not be surprised if the occasion shall arise, when the guilty will be brought to justice by evidence suggested by the spirits about us.

"We are told that we have no right to use our reason, but must close our eyes and ears and refuse to see or hear the evidence presented to us. Who dares stand between you and your Creator, and bid you stultify yourself by refusing to exercise your intellectual powers and the reason which was given for your development?

"The Bulls from the Pope would do to close the eyes of an ignorant people; but, thank God, in this country, where we have some mental as well as political freedom, men are found who dare think for themselves.

"Let us then boldly and candidly look into this subject, and see whether it be true or false. If found to be true, angels or spirits can teach us. God speed the day when they shall convince mankind to be honest in all things, and to do to others as they would that they should do to them, and thus establish a kingdom of heaven in every man's soul."—Milwaukee Wisconsin.

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SECTARIANISM.—During a sojourn in Wisconsin, T. W. Brown, of the Cayuga Chief, an Auburn, New York paper, furnished a series of letters for the Chief; and from one of them we clip the following pertinent queries:—

"Has it ever occurred to you, Emma, that it will be a bad state of things 'over Jordan,' if sects cannot keep a separate church organization?—Or will there be a Heaven for each denomination of people, with a chance to proselyte the angels?—When—when shall professing Christians be less afraid of each other, and work more for God than for 'our church'? Does the record in Heaven read: 'This is a Baptist prayer—this a Methodist—this a Presbyterian—and so on to the end of a long catalogue'?

"We do not object to each person doing what he can to build up his own church, provided he does nothing to injure others. True religion is charitable.—The Wis. Home.

[From the Beloit Journal.]

WHAT IS TRUTH.—Mr. Editor: This question, propounded by a Roman ruler to Christ eighteen hundred years ago, and oftentimes since repeated, is strictly one of ethics; and as such, we shall appropriate it to the Religionist. To him it is one of no unmeaning verbosity, but one fraught with deep and momentous importance; one which concerns, and deeply too, his interests, both temporal and eternal. Then, what is truth? The Mohammedan tells us it is contained in the Koran. The professed Christian tells us it is all found in the book styled the Word of God, viz.: the Bible. It is the latter class to whom our article is addressed; and we feel conscious the definition we shall give is one to which they all will unhesitatingly subscribe, namely: Truth is an unitary principle, ever harmonious with itself, its essence Divinity. Can it, then, be too thoroughly investigated